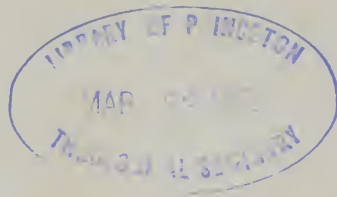


The
CHRONICLE
of the

LONDON MISSIONARY SOCIETY

1926





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Editorial Department
London Missionary
Society.

TO BE RETURNED
TO THE EDITOR,
L. M. S.

LONDON MISSIONARY SOCIETY,
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London of the Missionary Society ❖❖



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The Venerable Bede dictating his translation of St. John. From the painting "The Last Chapter," by J. D. Penrose

EDUCATION FOR THE KINGDOM—AT HOME AND ABROAD

:: ANNOUNCEMENTS ::

THE REGISTER

Arrivals

Miss A. M. Varley, B.A., from Madras, May 2nd.
Miss M. C. Few, B.A., from Almora, May 30th.
Rev. T. Tester, from Madagascar, June 1st.
Miss Carol Lenwood, from Peking, June 1st.
Miss M. W. Watkin and Miss M. Ward from Hong-Kong, June 1st.
Mr. and Mrs. Stowell Ashwell and Rev. E. C. Baker, from Madagascar, June 11th.
Dr. Hilda M. Byles, from Hankow, June 15th.
Dr. and Mrs. H. E. Wareham, from Mbereshi, Central Africa, June 17th.
Dr. and Mrs. G. R. Turner and children, from Hweian, China, June 21st.

Marriages

WILLIAMS-LESTER.—On June 12th, at the Congregational Church, Barnet, by the Rev. W. Emlyn Jenkins, assisted by Rev. Robert Nott, of Ebley, Glos, Hugh Meredith, youngest son of Mr. and Mrs. E. T. Williams, of Field House, Barnet, to Enid Margaret, only daughter of Rev. H. F. W. and Mrs. Lester, late of Bellary, South India, now of 2, Marriott Road, Barnet.

SHAW-RICH.—On April 5th, at the Isuleilei Mission Church, Papua, by the Rev. R. L. Turner, M.A., Maisie, elder daughter of the Rev. C. F. and Mrs. Rich, to Ronald James, youngest son of Mr. and Mrs. W. L. Shaw, of Wagga Wagga, New South Wales.

Death

DAWSON.—On May 10th, at Berhampur, South India, Isabel Constance Dawson, formerly of Vizagapatam (1892-1909), aged 76.

Watchers' Prayer Union

NEW BRANCH.

AUXILIARY. CHURCH. SECRETARY.
West London. Southall. Mrs. D. M. Rees.

Contribution

The Directors gratefully acknowledge a gift handed in during the Week of Annual Meetings by a lady visitor to the office—£50.

Change of Address

Rev. Reginald Bartlett, O.B.E. (District Secretary for Midland and Eastern Counties) has removed from his home in Warwick to "Orokolo," Whitnash, Leamington.

Monthly Prayer Meeting

The usual monthly Prayer Meeting at Headquarters will not be held in August.

Our Stamp Bureau

Foreign and Colonial stamps may be had on approval from Mr. T. H. Earl, 4, Westcliffe, Kendal. Gifts of good stamps for sale are always welcome. All proceeds go to the funds of the L.M.S.

Luncheon Hour Talks for Business Men

These will be resumed at the MEMORIAL HALL on WEDNESDAY, OCTOBER 6th, and continue on OCTOBER 20th, NOVEMBER 3rd and 17th, DECEMBER 1st and 15th. Please book up these dates at once. Among those who have promised to speak are: Mr. Wickham Steed (Editor of *Review of Reviews*), Mr. H. L. Jacks, M.A. (Headmaster of Mill Hill School), Mr. W. McGregor Ross, B.A., M.Sc., B.E., M.Inst.C.E. (recently Director of Public Works in Kenya Colony), Mr. J. P. Fletcher (of the Friends Council of International Service). All men are welcome; printed programmes will be ready shortly and may be obtained from Rev. S. J. Cowdy, L.M.S., 48, Broadway, S.W.1.

Wants Department

Rev. Gavin Smith, of Tiger Kloof, asks that his grateful thanks may be conveyed to the friends who have, in answer to the advertisement in THE CHRONICLE, sent him the books he so much needed in his work.

The Rev. W. G. Brown, Inyati, Rhodesia, would greatly appreciate some gramophone records for use in the schools.

Miss Lomas, of the Girls' Central High School, Tananarive, has the promise of a set of valuable records for teaching French, and would be glad of the gift of a gramophone.

Rev. T. E. Buck, Ambalavao, Betsileo, Madagascar, would be grateful to friends who will send him tools, new or second-hand, for his carpenter's workshop for boys.

Intending donors are asked to write to the Secretary, Wants Department, L.M.S., 48, Broadway, Westminster, S.W.1., before sending gifts.

M.W.H.S.

A Prize for Authors

A prize of £2 2s. is offered to the writer of the best short story-book for readers of Junior age (9-12). Stories should be about 4,000 words long. Subject, either Captain James Wilson of the ship *Duff*, or Khama the African Chief. Typescript to reach the Literary Superintendent, L.M.S., 48, Broadway, Westminster, S.W., before September 1st. Author's name and address to be enclosed in a sealed envelope, attached to the first page of the story.

Schools for Missionaries' Children

The Joint Committee for the Schools for Missionaries' Children (Eltham College and Walthamstow Hall) ask all friends to note that for the next eighteen months Miss Hawkridge will be back in India. Dr. F. Vincent Thomas, B.A., M.B., C.M., formerly B.M.S. Missionary in India, will kindly act as Secretary for the Schools for that period. All communications should be addressed to Dr. Thomas at 22, Furnival Street, London, E.C.4.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT.—It is requested that all Remittances be made to the Rev. W. Nelson Bitton, Home Secretary, at 48, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS.—It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY

With the view of reducing the large amount which is paid in interest on Bank Loans, the Directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £100 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice.

THE CHRONICLE

Of the London Missionary Society

AUGUST, 1926

A Wanderer Returned

An African Idyll

By Donald Fraser, D.D.

MATEYU was a stalwart lad with a natural gift for teaching that made him a treasure. Long before the school bell rang at seven o'clock he used to start off for the nearest villages to hunt up his pupils, and when the bell was still ringing out its prolonged appeal, he would march into the station at the back of a long file of merry children, as good humoured as himself, though he had compelled them by his own peculiar arts to come to school and leave their fascinating play.

In school he taught with a merry twinkle in his eye, and many subtle tricks which kept his pupils alert. "O" was an egg, "i"

was a small boy with a hat, and so on all through the alphabet, till each was a picture not foreign at all, but reminiscent of their own village life.

One thing that kept Mateyu full of fun and good humour was his sweet-faced wife, Ellen. She thought no end of the genius of her husband, for he was head of the village, and kept the neatest of round huts, and the tidiest village in all these parts, and was the priest of the people.

Yet all this could not restrain the spirit of adventure that seized him when he listened to the stories of other lads who had wandered far afield in search of gold and



Teaching in a Central African Village School

new experiences. At last he asked to be let loose from school work that he too might seek his fortune. He bade farewell to his wife and children, and with his food packed into a goat skin, he stepped out for the lands of his dreams.

At first letters and money came from him regularly, then for years all communications ceased. A letter was sent, and returned with the words "He is died" written across it.

One day when I was meeting with my elders, I asked them if they could find any confirmation of Mateyu's death from any of their friends in this far-away land. When I came out of the meeting, there was Mateyu at the door waiting for me—the same merry twinkle in his eyes. The long years did not seem to have laid one line on his face. He borrowed a shilling from me to take him home to his village, forty miles away, and promised to return and tell me his story. A week afterwards he appeared in my office, and this is the strange story he told.

He had tired of the store work to which he had first gone, and wandered farther afield to the lands where gold and copper were being discovered, and there he found more remunerative employment. His "boss" soon recognised that he was a boy with more intelligence and energy than most other workers, so he was made a foreman. Gradually he rose to be manager of a compound which was full of Nyassaland natives. Here he earned great wages, but found almost as great opportunities of spending them, and he saved almost nothing.

One Saturday afternoon he was out cycling when he was startled to see by the roadside a dead body which he recognised as the body of one of his Nyassaland boys. In haste he cycled back to his compound, and found it in a great state of excitement. The boys told him that a small party had gone to buy fish. On their way back they were attacked by local natives who tried to take the fish from them, and one of them had been killed.

Mateyu rode off to the nearest magistrate, and reported the fracas. The next day the magistrate came to make inquiries on the spot. When all was heard, the magistrate said this was a serious case, and they must go to the capital, and give evidence before the judge there. So Mateyu the manager and his witnesses went forth in all confidence to the Court House. But their surprise was considerable when they found themselves lodged in prison and irons clapped on their

feet and hands. Here they lived in no small bewilderment for some time. At length the trial was held, and after many witnesses had been heard, the judge turned fiercely to the Nyassaland witnesses and said:

"You natives of Nyassaland are for ever in trouble. You disturb the peace. The best thing I can do is to sentence each one of you to six years' imprisonment. Then perhaps your fellows will learn to keep quiet." So the dazed crowd was led back to prison and chained. Some six weary months passed, and then influenza broke out among them. Seventy prisoners died, and the authorities becoming alarmed, let all the others free, telling them to return to their compounds and report.

Mateyu went back to his compound, and was again appointed manager. One day a boy told him that the police were busy rounding up all the prisoners in the neighbourhood. He had no wish to spend five years more in prison, so telling his boss how things were, he mounted his bicycle and fled for Portuguese territory. Travelling day and night, through unknown bush country, he at last got safely across the border, and tried to find work among the Portuguese settlers. But his first wages were stolen from him, and his bicycle too disappeared. Then he "came to himself" and thought that home was best after all.

So he left Portuguese territory, and tried to cross to Nyassaland. He had no passes to save him from arrest at any point. He travelled by day, and, avoiding villages as far as he could, he slept in the trees at night, for he had no fire or light to guard him. At length, after many adventures, he had crossed the border into Nyassaland, and now had arrived among his own people.

His home-coming was tragic enough. For when he arrived near where his once prosperous village stood, he found that it had been dispersed, and not a house was inhabited. His wife was married to another man, for she had concluded he was dead. His herd of cattle was all dead; the money he had sent to his wife from time to time had been distributed among his relatives, and all was spent.

Mateyu's reappearance made no small sensation. And without a day's delay he began to reconstruct his estate. His children gathered to him from the villages in which they lived; his relatives and connections assembled and talked of the new village that they must build.

Now he is busy with the reconstruction of the village. And every day when he sits among the villagers, or goes out to visit long separated friends he says :

"Money is smoke. Wealth is like morning

From "African Idylls." By Donald Fraser. 6/-, postage 6d.

dew. I had gold, fabulous wages, and now I have nothing. *All the best I had was lost when I sought for gold, and gold was lost too.* The Word of God is the only thing that lasts, and is worth the seeking."

The June Board Meeting

At the meeting of Directors on June 23rd, Mr. Stanley Toms, O.B.E., succeeded to the Chair in place of the Rev. W. M. Barwell, M.A., and the Rev. E. W. Franks, M.A., was elected Deputy Chairman for the current year. Mr. Franks will be the fourth ex-missionary in recent years to preside over the Board, Dr. Hopkyn Rees, Dr. Bental, and the Rev. V. A. Barradale, M.A., being the others.

The members who constitute the standing committees for the coming year were elected, and a special resolution recorded the regret of the Board that Mr. Percy M. Bright, of Bournemouth, felt it necessary on medical advice to retire from the Committees. Mr. Bright's chairmanship of the Consultative Committee for the last five years has been a service of the highest value to the cause, and he was very warmly thanked for this work.

The Rev. William Paton, M.A., Secretary of the National Christian Council of India, met the Board and spoke of the large issues being faced by the Indian churches, especially in the matter of village education where the opportunity of bringing up a new generation with a Christian outlook on the world instead of the Hindu outlook is immense both in scope and importance. The absence of literature for those already literate was a serious defect, and the provision of good books increasingly urgent as the readers multiply.

Outward Bound

The following took leave of the Board :— The Rev. V. A. Barradale, proceeding to the South Seas and Papua on deputation; Miss L. K. Rayner, returning to the Hong-Kong Hospitals; the Rev. Ernest S. Box, B.A. (son of Ernest Box, of Shanghai), appointed to China; Miss C. M. Robertson, M.A., returning to Shanghai after her first furlough; the Rev. F. G. and Mrs. Olney, Miss Edith Wills and Mrs. E. F. Wills, Rev. and Mrs. P. Wallbridge, Rev. A. A. and Mrs. Taylor, all for Central China; and Miss K. F. Sanders, for North China; the Rev. A. Sandilands, appointed to Lake Ngami, South

New Appointments

Africa; Mr. G. Quick, B.Sc., for Central Africa; and Miss Lomas, returning with her sister to the Girls' Central School, Tananarive, Madagascar. The Rev. Frank S. Hoad, of Crawley, is proceeding with Mrs. Hoad to reinforce the depleted Samoan Mission.

The Board had the satisfaction of welcoming Mr. William Anstey, ex-Chairman of the South African Congregational Union, and Dr. J. W. Springthorpe (Melbourne) of the Australian Medical Board.

German Missions and the L.M.S.

In his speech to the L.M.S. Directors on June 23rd, the Rev. William Paton, Secretary of the National Christian Council of India, drew attention to the extraordinarily valuable service rendered to Indian Missions by the Rev. Godfrey Phillips, M.A., who on the withdrawal of German leadership from the Malabar Mission in the war, gave himself to the difficult and onerous task of keeping that Mission going in the absence of its customary missionaries.

Mr. Paton testified to the consistent readiness of the Government in India to meet the proposals of the joint missionary bodies in those difficult times. The close association with German foreign missionary societies was further emphasised by the Board's resolution of sympathy on the death of Dr. Friedrich Wurz, of the Basel Mission, in June. Throughout the period of the war he had achieved a great service by the devout Christian spirit in which he had co-operated with the L.M.S. and other bodies in the settlement of the complicated questions arising out of the management of the Basel Mission in India. Dr. Wurz was a member of the International Missionary Council, and visited and addressed the L.M.S. Board in September, 1922.

Dr. J. D. Jones

It is hoped that the Rev. J. D. Jones, D.D., may be able to accept the invitation given him to visit the Travancore Mission Stations on his return journey from Australia.

HERE AND THERE

Obtaining a Good Report

THE important Annual Report of the British Conference of Missionary Societies is now ready and may be procured from the Society's head-quarters on payment of twopence for postage.

A Literature Missionary

MRS. MARLER writes:—"We rejoice greatly in our United Church in South India, which now numbers some 200,000 members and adherents, and covers the fields of six or seven Missionary Societies in South India and Ceylon, though still but young.

"My husband has been busy preparing a number of books for the press, and getting them through. These include a scheme of Bible Study, a Bible Geography, a Temperance Manual for use in schools, a Purity Textbook for Girls, a Temperance Story and a story of the Early Christians, a Geography of the Madras Presidency, a new series of Telugu Class Readers, and several other books."

Rev. J. I. Macnair

IN the account of the Annual Assembly of the Scottish Congregational Union, the *Scottish Congregationalist* says: "Our President (Rev. J. I. Macnair) was looking fresh, as from a holiday, despite the fact that he has had a most strenuous year of work, and created a record in having visited no fewer than seventy of our churches, while his wife has deputised for him in many others. On all hands Mr. Macnair has been spoken of in the highest terms of praise. His chairmanship has been distinctive. The first missionary to be appointed President of our Union, he has deepened, and in many cases created, a live interest in missionary work, while his name will always be associated with the launching of the Livingstone Memorial Scheme."

A Semi-Jubilee

MISS B. A. Blanchard, of Neyoor, received a congratulatory address last December from the people of the district on the occasion of her semi-jubilee. Among other things, the address says: "As a result of your wise and energetic efforts, the Schools under your supervision and management have made a considerable progress in all directions. . . .

The attention you are paying to the educational needs of the various localities cannot fail to assure you a very high place among the promoters of the cause of education in South Travancore." The address refers to Miss Blanchard's Sunday School and Zenana work, to her share in the management of the Embroidery Industry, and to all the help she has rendered to individuals and families in time of need. To commemorate her twenty-five years' work among them, her "faithful friends" in Neyoor have entrusted to her a permanent fund to be used towards helping poor and intelligent girls in their education.

The Fourth Generation

SINCE the paragraph appeared in the May CHRONICLE noting the fact that Dr. Frank Ashton is a missionary of the fourth generation, two other cases have been mentioned.

(1) J. H. Brown, of Calcutta, and his brother, T. Cocker Brown, of South China, are sons of John Brown, of Taungs, South Africa, who was the son-in-law of James Read, Junior, who was the son of James Read, Senior, who went to Africa in 1800. He had tried to go out into the field before that. He sailed in the *Duff* for the South Seas on her second voyage in 1798, and was captured by the French. Read was one of the few who did not give up in those discouraging days. He came home to England and within eight months started for Africa.

(2) The recent death of Mrs. Baylis-Thomson, of Neyoor, prompts the Rev. Isaac Hacker (now living at Kodaikanal) to point out that the various missionary members of her family have together served India for 222 years.

The successive generations in this case are;

John Cox, appointed 1837;

Frederick Baylis, appointed 1850, married Ann M. Cox, daughter of John Cox;

Mrs. Isaac Hacker (married 1887), daughter of Rev. F. Baylis;

Miss Edith Hacker (appointed 1923).

The widow of Frederick Baylis married Dr. Thomson of the Neyoor Mission, and after his death in 1884 became known as Mrs. Baylis-Thomson, of Neyoor. Her son, Dr. T. T. Thomson (appointed 1906) is therefore another missionary in the fourth generation.

Two New Blotty Books

READERS of THE CHRONICLE will be glad to hear of two new books in the "Blotty Book" Series, and will be still more pleased when they have read them. The books are "The Almost Blue Tulip, and Other Stories," and "Greta's Candle and Other Stories," and they are price 4d. each, 5d. post paid, from the Livingstone Bookshop.

There are three stories in each book. In "The Almost Blue Tulip," there is the story of Dirck and Jan, two little Dutch boys; the story of a little Swiss girl and a lost pocket-knife, and the story of an Italian boy's adventures on the mountains. "Greta's Candle" contains a Christmas story about little German Greta; a story about Pierre and Jacques, whom you can see on this page; and a story about Ivan, a Russian boy.

These books are prepared in anticipation of the Primary Lessons next year on Friendship with Children in European Countries.

Older folk will enjoy reading these stories to children, and small children will love to have these books for their own and to read the stories themselves. In so doing they will be making friends with their European brothers and sisters.

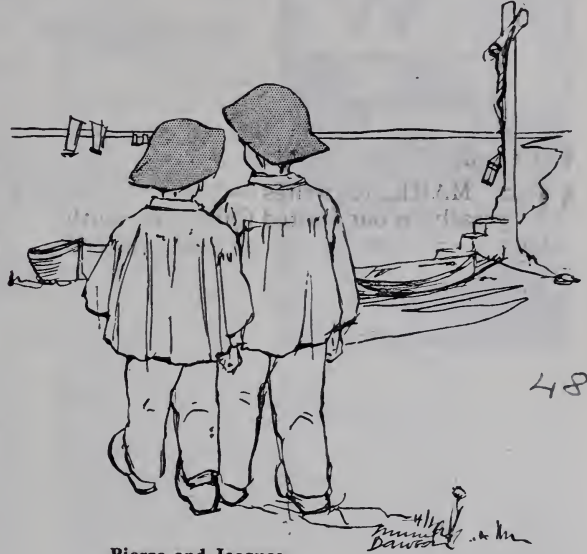
Tinfoil Collection

OLD silver paper and tinfoil might become a source of revenue to the Society if a number of friends can be found who will

The Bleeding Pillar

ONE incident of the practical work of the year deserves record. In a village five miles away there stands before the temple a tall, slender pillar, down the side of which for some little distance rain has left a course of red rust. The people declare that periodically the pillar bleeds, and there, sure enough, is the thin red line. In some quarters, a few months ago, the fear grew lest the appearance of the blood on the pillar should be a portent of disaster to the State. The six senior students went out to investigate this phenomenon, which was said to be causing more than local interest and alarm. With great tact they won the confidence of the leading folk of the village so far as to induce them to have a ladder brought and set up against the pillar from the roof of the temple. One of the students mounted

patiently and systematically organise its collection. Miss Edith J. Haward, who has temporarily left her work in the L.M.S. hospital at Siaochang, North China, is ready



Pierre and Jacques

to act as manager of the collection, and those who can help are invited to write to her at 11, Bungay Road, Halesworth, Suffolk.

Swanwick, August 14th-20th

RAILWAY fares at reduced rates have now been made possible and vouchers for cheap tickets will be sent out as usual with every member's travelling instructions.

Casting out Fear in India

the ladder, a somewhat risky proceeding, and climbing to the top of the pillar proved to the people beyond controversy that the bleeding was due to quite natural causes, one of them an iron spike in a cup at the top of the shaft! When a safe descent had been effected, the men improved the occasion in apostolic fashion and preached Christ to the crowd that had gathered. The people confessed to surprise at what they could not but admit, and one old man said to the lad who had climbed the pillar, "I more than half believe what you have told us, and if you are alive in a year's time, I shall believe it altogether." We are taking great care of that student, and as he is a somewhat venturesome full-back on the football field, such care is not misplaced.

(From the Report of the Union Kanarese Seminary, Tumkur, South India.)

Industrial Conditions in Shanghai

By Catherine M. Robertson, M.A.



WESTERN nations have need to consider the grave responsibility that rests upon them in connection with the introduction of the factory system into China. The majority of the factories in China are owned by Chinese. As foreigners our first concern must be with the

factories owned by our own people. There are factories under British ownership which have, in essentials, the conditions we had in Britain a hundred years ago, when industrial success was measured by profits only, and little or no account was taken of the wastage of human life, or the moral and social implications of the industrial system.

It is not easy to get unbiased information as to factory conditions in China, but enough evidence has been collected to make it clear that in many factories the conditions of work are below the standard necessary for the physical and moral well-being of the worker. The Municipal Council of the International Settlement of Shanghai felt impelled in 1923 to appoint a commission "To enquire into the conditions of child labour in Shanghai and the vicinity and to make recommendations to the Council as to what regulations, if any, should be applied to child labour in the foreign settlement of Shanghai, having regard to practical considerations and to local conditions generally."

Working at six

In general, children begin to work in the factories at six years of age. The hours of work are usually twelve, with not more than one hour off for a meal. The children often have to stand all the time they are at work. Day and night work is the rule under normal conditions of trade in many industries, with two shifts of twelve hours each. In many factories the contract system of employment prevails. The Chinese contractor hires children from the country, making a small payment to the parents.

Of the wages earned by each child he may retain as much as two-thirds, paying over the other third to the parents. The children are very badly housed and fed and are kept in conditions that are practically slavery.

Twelve-hour shifts

In cotton mills ventilation is often very inadequate and the temperature higher than the conditions of the work actually require. Very little attention is given in the mills to sanitary arrangements. Two twelve-hour shifts are the normal hours, with or without a one-hour interval for a meal. The women who work on the night-shift bring baskets in which their babies or young children may lie during the night. The baskets are placed in rows in the passage ways between the machines, and the babies have to spend the night in the heat and dust and noise of the factory. Young children who are supposed to be working slip off into corners to sleep, when supervision is relaxed, and are hurriedly awakened by their neighbours if a vigilant overseer returns. Some employers are endeavouring to prevent the admission of very young children as workers, and are finding adequate supplies of older labour. One Japanese firm, owning many cotton mills in China, is providing some elementary education for the children of its employees.

Unhealthy conditions

In the silk filatures nearly all the workers are women and young girls. The children remove the waste from the cocoons to expose the silk thread. This operation is done over vats containing nearly boiling water, and the hands of the children become roughened and unsightly through contact with the water. The children, many of whom are not more than six years of age, stand while they are at work. The hours are generally from 6 a.m. to 6 p.m. with an hour off for a meal. Owing to the conditions of the work the atmosphere is humid and the temperature above the normal. The children mainly are poor in physique and their faces are lacking in any expression of happiness or well-being and it seems clear that the conditions under which the industry is carried on are responsible.

Match boxes

There are several match factories in the Shanghai district, and women and children

Industrial Conditions in Shanghai



"Suffer little children to come unto
Me and forbid them not—for of
such is the Kingdom of God"

4830

work together at making the boxes, putting the matches into the boxes, and making up packets of boxes. The making of the boxes is also done in the homes in the vicinity of the factory. The materials are provided by a middleman, and for making a thousand parts—insides or outsides—less than three-pence is paid, the paste being provided by the worker. Amongst many of the poorest families, match-box making is done to eke out the earnings of the father who may be a rickshaw coolie, dock worker, or sailor, and whose wages are inadequate for the support of the family.

Many of the factory buildings are old and unsafe, and there is no effort made to protect the worker against fire. Machinery is unfenced. There is great freedom for abuse and cruelty on the part of overseers and contractors.

The difficulties that stand in the way of the Municipal Council of the International Settlement in seeking to bring an improvement in factory conditions within the Settlement are obvious. The Settlement is only one part of the larger city of Shanghai, and regulations made by it would apply only within that limited area. The factory owners might feel that they were being placed at a disadvantage as compared with owners outside the Settlement and elsewhere in China. Again, reform in factory conditions has always gone hand in hand with the development of elementary education, provision being made in the schools for the children shut out from the mills. There is

little likelihood at present of such an increase in educational facilities as might cope with the numbers of children employed in factories. Further, no legislation could be effective without a trained Chinese inspectorate.

Public apathy

The Child Labour Commission presented its report in the summer of 1924, recommending the Council to prohibit the employment of children under ten years of age, to restrict children under fourteen to a twelve-hour day with one hour of rest, and one day of rest in each fortnight, and to prohibit the employment of children under fourteen "at any work likely to injure body or health." In 1925, the Council sought powers from the electorate to amend the By-Laws that these recommendations might become law within the Settlement, but general public interest was so feeble that the necessary voting majority was not obtained and the recommendations had to be set aside.

The Industrial Committee of the National Christian Council and various other groups continue to work vigorously that public opinion may be informed on this question, in order that action may soon be taken to introduce the safeguards of the factory system by which the well-being of the worker is secured and labour becomes a means to moral and spiritual growth.

"Man wants to know," said Dr. Nansen. "When man no longer wants to know, he will no longer be man."

New Ways in Missionary Education

A Book that will help
to train Teachers

DAY-SCHOOL teachers of to-day are very familiar with the "self-teaching" or "individual work" method. To the uninitiated, this method might at first sight seem to be a labour-saving device invented by the lazy teacher! But a little closer observation shows this to be a mistaken idea. Watch a class of children whose teacher is using this method. All are very busy, but all are not busy in the same way, though all are studying the same subject. Some are writing, some drawing, some reading books or magazines which they are free to take from the shelves provided they put them back again as quickly as possible for the use of other readers. Now and then a boy or girl goes to the teacher's desk to ask a question or to show completed work and ask for more. The whole class seems busy and contented in happy activity. There is no holding back of quicker brains until slower ones can catch up—no merciless dragging along of slow minds at the speed of the quickest. Each child does his allotted task at his own speed, and then goes on to something fresh. *And he remembers the work he has done, because he has looked up the information, thought it out for himself, and recorded his own conclusions about it.*

Then where does the teacher's work come in? In the thought and planning beforehand. The children's research is guided—and incidentally they learn in this way how to use books, some of which, as Bacon tells us, "are to be tasted, others to be swallowed, and some few to be chewed and digested."

Now every teacher will admit that it is more difficult to lead other minds to find out for themselves the right things, than to pump the required information into them "second-hand": but the measure of the difficulty of such leading is less than the measure of its value as true education. That is why those who are responsible for finding out the best ways of using missionary material in the education of boys and girls have eagerly explored the possibilities of individual work. They have found that the way of most teachers of missionary subjects is threatened by two very alarming lions—lack of books, and lack of training.

But even these lions are chained! Books are an expense—to the individual teacher: but co-operation can overcome the difficulty. It will be overcome by degrees as our Churches realise the need for putting within

the reach of Sunday school teachers and workers of all kinds the best books relating to their work. Fortunately nowadays the best books of missionary information are not the most expensive; and they certainly are attractive. Every Church ought to have, available for teachers' reference, copies of "India and Her Peoples" and the corresponding books on Africa and China; "Jesus Christ and the World's Religions"; "The Story of the London Missionary Society, 1795-1895"; "Twenty-five Years of the L.M.S., 1895-1920"; and "lives" of missionaries. A small library of books like these will go a long way towards removing hindrances from the way of enterprising teachers who want to help their children in the best way.

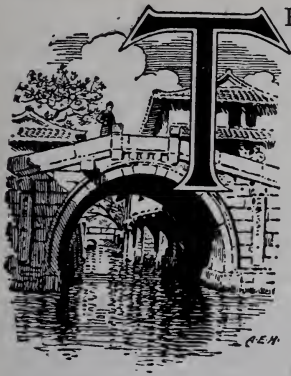
The lack of training is also a difficulty, but it is not insuperable so long as teachers are on the *qui vive* to notice examples of methods which they can learn by imitation, or use as a basis for their own experimenting.

In "Talks on Friends in India" there is wise guidance for workers among boys and girls, especially for those who through inexperience are diffident about trying new ways of using missionary material. A great deal of thought and practical experience has resulted in Part II, "Methods of Using Story Material." For each Talk, two ways of securing the children's interested co-operation are suggested, and in each case Method I is "individual work." The children are sent for their information to "India and Her Peoples," "Village Folk of India," and to articles on Indian life which will appear in NEWS FROM AFAR during the months July to December. This information is to be contributed to the assembled class at its meeting, so that all may share the discoveries. The teacher is guided by suggestions as to the form which each contribution may take. Method II helps the teacher who prefers to follow the more usual way of dealing with the Talks as stories with discussion interludes. Help is given for teachers too who are eager to try dramatic forms of expression work, and handwork.

The use of such a book as "Talks on Friends in India" may greatly help the training of teachers if they will confidently and perseveringly act upon its suggestions. After all, practical experiment is the best training, especially when wisely guided. It is the teacher's "individual work."

How they Ordain in China

The Laying on of Hands
By Alice T. Duncan, M.A.



THE last two days of February, 1926, were memorable in the history of the South Gate Church, Changchow. After being for several years without an ordained pastor of its own, the church called to that office the preacher who has worked there for the past two years. The ordination was fixed for Sunday morning, but the proceedings began on Saturday afternoon, when the Changchow Presbytery met in the church for a final (and public) examination of the pastor-elect. The questions asked were not in themselves very formidable, but the ordeal of sitting in front of the meeting while the inquisition was carried on must have been an uncomfortable one. However, it did not last long, and the final verdict was entirely favourable; so that we were able to celebrate the occasion in proper Chinese fashion by a feast, and proceed with the ordination service the next day as arranged.

Babies Present

On the Sunday morning there was an unusually crowded congregation, for besides the Presbytery the members of other churches had come in good numbers, and naturally the South Gate people themselves were anxious to do honour to the occasion. It was an impressive service, and for such a large and closely-packed congregation, including a number of babies and small children, a remarkably quiet one. After the opening hymn and prayer, the presiding pastor set forth the Scriptural authority for ordination to the office of pastor, and called on the pastor-elect and the members of the South Gate church to signify publicly

their willingness to enter into this relationship.

A Life-story

It is the custom on these occasions for the pastor-elect to tell the story of his life, so we had a glimpse of our pastor's early days under the care of a father who, with neither wealth nor learning to bring to the service of Christ and His Church, "was always ready to do everything that was needed"—often the humbler or more irksome services that no one else could be found to render. He told us how, after leaving school, he became a teacher; but realising that he was called to the work of the ministry—from which he had held back at first through diffidence, not disinclination—he entered the Theological School in Amoy, and after graduating from there he worked for some years as a preacher.

After this came the culminating point of the service—the laying on of hands by the officiating pastors, and the speaking of the words of ordination.

Sixteenthly

The charge to the newly-ordained pastor was given by the pastor of the East Gate Church, but as it was divided under fifteen or sixteen heads, I refrain from reporting it at length! It was a practical description of the various duties that fall to the lot of a pastor, and though true was in some respects scarcely encouraging—but as most of those duties must have come within his experience as a preacher, probably it was not so formidable as it sounded. The pastor who gave the charge to the congregation did so more briefly, and under more general headings, which gave us a comprehensive statement of our duties towards our pastor.

It was in truth a day to be remembered, and we members of the South Gate Church, as we look back on it, thank God and take courage, praying that by His help it may be for the church and its pastor the beginning of wider and more fruitful service in the Kingdom of Christ.

THE CHALLENGE PICTURE SHOP

Picture lovers ought to visit Miss Barton's wonderful exhibition of pictures at 24, Great Russell Street, W.C.1. Most of the good things in the world's art are there in a form adapted to the needs of the preacher, teacher, or writer. The CHRONICLE, like many another journal,

has found the resources of the Challenge Picture Shop unfailing.

The picture "Dedication," on page 157 of the July CHRONICLE, was taken from a statue to the memory of Capt. Ronald Hardy in Dane Hill Church, Surrey.

Four years ago the Board sent a Deputation consisting of Mr. P. M. Bright, Mr. W. H. Somervell, Rev. David Walters, Mrs. Parker Crane and Rev. F. Lenwood, to inspect the Mission Stations in India. The following paragraphs relating to education in the Mission Field are taken from the valuable Report which the Deputation presented to the Board on their return.

Why Education ?



MOST of the great Missionary Societies have their educational institutions. It may be asked, What is the end served by this large expenditure of energy and money? We are not unfamiliar with this question with regard

to education at home. When the axe falls there are too many, even in high places, who think that the neck of the teacher is the most convenient to experiment upon. Still no one would have the courage to advocate our going back to the days before 1870. But it is said, What have Missionary Societies to do with education? Some of us had grave doubts on this question when we went out, but we are now all persuaded that we cannot do less, but must do more and do it better, for, in India, education is one of the most effective instruments of Christian propaganda and of social regeneration.

The Cost Comparatively Small

It may be well to note here that, in spite of the magnitude of this department of our work, the cost is not as large as it seems because :

- (a) Indian teachers are largely employed.
- (b) The scholars, especially in the Boarding and High Schools, pay fees.
- (c) The Government gives on the whole generous grants both for building and running the schools. Long ago the Government realised that these schools make a valuable contribution to the national life, and undertook to pay a part of the cost of secular education, and that offer was accepted on condition that there was no interference with the religious instruction. The Missionary Societies grant much more than covers the cost of the religious education.

The Depths of Ignorance

Before we define the objects of our effort, it may be well to say that it is difficult for those who have not seen with their own eyes to grasp the fact that many of the people in the villages of India and practically all the outcastes are utterly devoid of any education. They can neither read nor write. The children go out into the fields to work. Their lives are lived in mud huts, with none of the decencies, not to speak of the amenities, we associate even with the life of the poorest villager in England. They are superstitious and often devil worshippers. They have to take part in the most disgusting heathen ceremonies, as the condition of their being able to earn their food. They have lived in these conditions for generations. It is difficult to get a new idea into their heads, and, unless they are taken in hand when converted, and given some of the rudiments of education, there can be but little growth in knowledge and no chance of rising above their environment. This has to be remembered both when we consider the need of education and when we try to estimate the results of our efforts.

Our Objects

Now we will try and give the purposes for which our educational institutions exist.

(1) The evangelisation of the children by teaching them the Scriptures and the message of the Gospel and by cultivating their minds to understand it.

(2) The training of the Indian Christian, so that he may become a more useful member of society and of the church.

(3) The definite training of Indian Christians for service as teachers, catechists, evangelists, pastors and Bible-women.

(4) It is the Christian contribution towards the social uplifting of the Indian people. It is a real social service to the people among whom we work.

In spite of many disappointments, an incalculable amount of good has been done.

It is impossible to measure up the results of the work done in these schools. It may be that it ends in simply giving the Hindu

Feed My Lambs

a somewhat different conception of life, and in his paying some tribute to Christ as one of the great teachers of the ages, and possibly as another god whom he may add to his Pantheon.

It may only lead to a more sympathetic attitude towards missions, without bringing the people nearer to God. They just accept the advantages of the teaching given and estimate it by its commercial and social value. But surely, it may be preparing a generation of men for the Day of the Lord,

when a great Pentecostal Baptism will descend upon India and these men's eyes will be opened to see the true significance of the things they have learnt, and they will be swept into the Church of the living God. But whatever the direct evangelistic issue of education, we do remember that men cannot believe unless they know. It is our business to teach. We must plant and water; but we can only plant and water, God giveth the increase.

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The Best of all Educators

A Negro Student of the Hampton Institute, Virginia, reading the Bible to the old folks at home.

SAVED FOR SERVICE

ONE of the many kindly activities set in motion by friends of the missionaries is that known as the Missionaries' Literature Association. Thirty-four years ago Dr. Lawes of Papua pointed out that papers and magazines of the right sort might become missionaries if they could be sent about the world doing good. So the Association began sending periodicals to the mission stations. Miss Florence Williams (27, Apsley Road, Clifton, Bristol), the Secretary, writes:

Missionaries' Literature Association

"Letters from missionaries continue to show how much the periodicals are appreciated. Amongst those in request are illustrated, medical and nursing papers, educational and expository journals, Quarterlies like *Contemporary* and *Congregational*, *International Review of Missions*, *Chambers's*, ladies magazines, *Review of Reviews*, weekly newspapers, children's, *Nineteenth Century*. But I can find a home for most good papers or magazines."

A Nimrod Missionary J. A. Ross, of Central Africa, interviewed

By Hubert Peet

"I DON'T like hunting for sport," he told me to-day when I had a talk with him in London; "but what is one to do when two hundred elephants take a stroll across native gardens and fields, or when lions are about? In one district lions killed 23 natives in the course of three months. I have a gun, and I should not be a friend of the natives if I did not use it to protect them."

But Mr. Ross hates waste, whether of human material or of animal or vegetable. Civilisation is breaking up the old native life, and the call of the mines by draining off the men and herding them for months in very undesirable surroundings is having a bad effect on family life. Mr. Ross is therefore experimenting on the wide development of industrial mission work, which shall help to keep the native communities together and make them self-supporting. This means the development of the wonderful resources of the district. The cotton, the cultivation of which Mr. Ross has introduced, is fetching 2d. a pound more than American cotton, he told me. The

report of the last crop which is now on the sea is particularly encouraging. His idea is that this should be produced by the natives on their own land rather than on big plantations, and the Northern Rhodesian Government is watching the experiments in these and other crops like flax and sisal very closely. They have just made a grant of £200 a year towards the services of an agricultural expert whom Mr. Ross hopes to take back with him.

The imagination will be particularly caught by Mr. Ross's soap factory. "I am not only able to make use of all the native fat production, and sell the soap to the natives at half the price they

had formerly to pay, but we can use for our soap the fat of our victims in the chase, though sometimes the victims, if they are buffaloes, chase us before they become soap. Hippopotamus fat is excellent for the purpose of our soap, and so is lion fat!" "Kambole tablets" are in great demand among the settler and Government community, and the making of the boxes and the transport keep many natives occupied and yield a respectable profit.

Mr. Ross has had practical training in a cotton mill, and has taken commercial, theological and medical courses, and has studied iron working and basket making. He has introduced a new bamboo which is leading to much better native baskets than formerly, and he has had a great deal to do with the training of his chief smith, a talented native named Kasamya, who, Mr. Ross says, can mend a gun or a typewriter, as well as he can make a plough. Kasamya is his special companion on his hunting expeditions, and each has saved



Photo by

{Bernard Turner

At Kambole. A dismal swamp turned into a fertile garden

A Nimrod Missionary

the life of the other on several occasions from charging elephants or buffalo.

Mrs. Ross has had special charge of the

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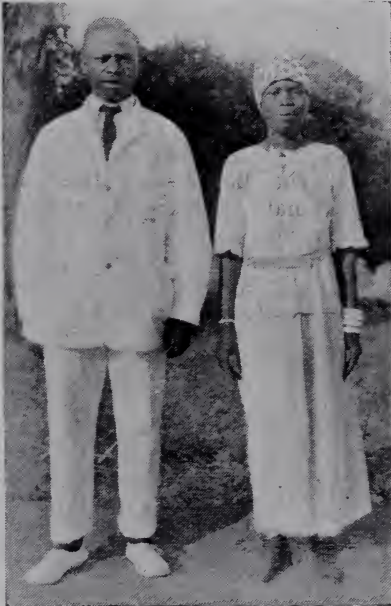


Photo by] [Bernard Turner
The Evangelist and his Wife in charge at Kambole during the absence of Mr. Ross

weaving and tailoring, for though in the primitive state clothes were practically unknown, touch with civilisation is making some modicum of garments a necessity. "Our aim is to keep such fashions as there are, simple and suitable," said Mr. Ross, "and the provision of the material and the making is giving good work to the women. We are trying also to make our villages model ones. In the old life, as the children grew, they were put out of the parents' hut at night and had to sleep where they could, with a bad effect on their morals. Most of our Kambole houses are now three-roomed mud erections which the people can build for themselves without any cost unless they want the luxury of a door or shuttered window, which they can purchase at 2s. apiece from our carpenter's store. The growing liking for these 'desirable residences' is fostered in our kindergarten where the children mould little mud bricks and build their own miniature three-room houses. One thing they have not taken kindly to is chimneys, but as only one of the rooms is used for cooking purposes, it does not matter much if it is rather smoky."

On the horticultural side, Mr. Ross has introduced many new foodstuffs, and even

cultivates strawberries successfully. He has plans for further developments in this direction including the damming up of the stream about a mile from Kambole, and using it for further irrigation purposes, and also, if possible for generating electric power.

"'He helped them' is the only epitaph I want," said Mr. Ross modestly. "The greatest tribute I have ever had paid to me was that of a Moslem chief in the neighbourhood who called me 'The Old Hen.' He gave me this name because, he said, I gathered the chickens around me."

A Living Church at Kambole

THE work of the Church in Kambole has made marked progress in the last two years. A hundred and five members have been added to the roll and as many more have been admitted as Catechumens for preparation classes. Gifts by the people for Church purposes are usually modest in size in Africa, so that it is very satisfactory to read that many of the young people have



Photo by] [Bernard Turner
Irrigating Wheat at Kambole

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adopted the system of giving a tenth of their wages to the Church and some of them contribute to the weekly collection as well.

When the paramount chief, Kitimukuru, of the Awemba country died, a number of women who might have been massacred escaped to Kambole.

Among them was an old woman who had been a consistent Church member for many years. She was given work as a church cleaner at Kambole and on receiving 5s. for her wages promptly returned 1s. of it to the Church funds.

The encouragement given to new industries at Kambole has had the effect of bringing together, day after day, about 200 men,

women and children who come under direct Christian teaching. Many of these people stay a few months and then return to their own villages, where the news of what is happening at Kambole, and the teaching behind the happening, are not likely to be ignored.

There are forty-one schools around Kambole with a hundred and three teachers, who are assembled for two months' training each year.

Mrs. Ross helps her husband in the dispensary work and the new inoculation for Yaws and Leprosy has brought comfort to hundreds of people to whom the thing is miraculous. Many patients come five days' journey to be inoculated.

The Livingstone Spirit

In the Tropics

B. T. Butcher's Doctoring

SPEAKING at the Commemoration Day at Livingstone College, on June 9th, the Rev. B. T. Butcher, of Papua, acknowledged the great help he had derived from the lessons in medicine and simple surgery which he had received as a student in the College. He had not been out in Papua very long when he was called to attend a man who had fallen from the top of a coco-nut tree. He found him lying groaning with both femurs broken and one sticking through his thigh. He put him in a couple of splints and got his legs as straight as he could, and the man got better. One leg was a little crooked, but the man was sound and well and able to get about, an energetic man. That was thanks to Livingstone College. When he first went out there, there was but one cure for the loathsome disease of yaws, and in most cases it took more than a year to effect a cure, but thanks to a German scientist, they now have knowledge of the use of a new medicine, so that when their suffering friends come they can give them an injection and in a fortnight their sores are dropping off and their skin is like the skin of a little child. He made bold to say that in ten years' time, yaws will be almost unknown round the coast of New Guinea, and Livingstone College will have played a part in making it unknown.

Giving them a Chance

REV. G. H. EASTMAN of the Gilbert Islands placed as he was often three or four months from qualified medical aid, had been able to relieve suffering, to save life,

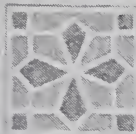
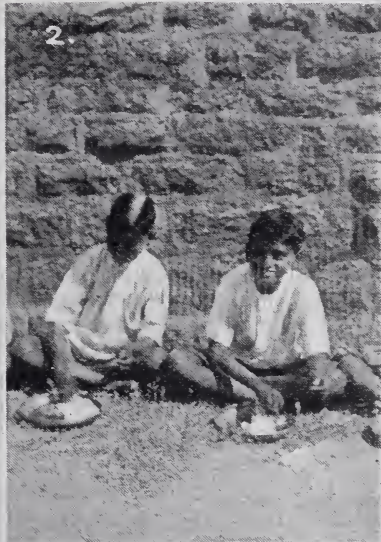
and show the power of sympathy expressed in action. As an instance he tells of a man who brought his wife to see him; she was desperately ill; he felt he must do what he could, but if he had not been at Livingstone College he would probably have felt that he could do nothing. It was a case of life or death; desperate measures must be taken. He called in the husband, told him he was not a doctor but was willing to do what he could. The husband said "Let this be your gift of love to her, that you give her a chance of life." That is just what Livingstone College enabled him to do, and the chance brought her through, and she recovered. To-day she and her husband are members of our little church.

Stitching in Cold Blood

THE Gilberts are healthy," writes Miss M. Pateman. "There is no malaria, no blackwater fever. We have a fair amount of dispensary work at times, but chiefly small things such as sores, coughs, burns, colds, eye troubles, and bronchitis, pneumonia and syphilis at times. These islands are excellently served medically, a Government dresser being stationed on every island.

"Mr. Eastman is the great white chief here, and he does all the 'sticking-in of knives.' I am afraid I haven't sufficient courage. Still, I have done a little stitching-up in cold blood, and what is more they didn't have to be unstitched. I do not possess the instincts of a doctor, but I do love making people well. To make them well in body is next best to making them well in spirit, and that is the loveliest work of all."

THE BOYS' HOME, BELLARY, SOUTH INDIA



Photos by

[Muriel Lewis, of Bellary.]

1.—Starting off to school. 2.—Enjoying curry and rice. 3.—Afloat in a coracle. 4.—“Some noise.” The mouth-organ band. 5.—Football, of a kind. 6.—Going to bed—on the veranda.



TO ALL CAMPAIGN OFFICERS

Important

FOR a long week-end in September, from the evening of Friday, the 10th, to the afternoon of Tuesday, the 14th, a special Conference for Campaign Officers is arranged. Though it is primarily for Campaign Officers, all others who care to come will be welcome, especially wives and husbands of Campaign Officers. Since this Conference is limited to a week-end, it is hoped that many will make a real effort and even a sacrifice to attend.

The Campaign policy for next winter will be fully discussed at this Conference, and it is of the utmost importance that at least one officer should be present from every Auxiliary in the land. Will Campaign Captains look into this matter without delay, in order to ensure that every Auxiliary is represented?

In June, 1925, a two-days' Conference of Auxiliary Secretaries and Treasurers was held in London. Probably no single event did as much to ensure the successful launching of the Campaign as that. Those who were present felt that the whole L.M.S. constituency was taking counsel together. What that Conference was to the start of the Campaign, the September Swanwick will be to the whole work of the second year. Campaign Officers simply cannot afford to be absent from it. An unusually attractive programme has been arranged and specially reduced charges secured. The inclusive fee is 37s. 6d.

India through Eyegate

THIS is the title of the third miniature exhibition produced by the Society to help visualise native life and missionary work in L.M.S. fields. This one has been designed to meet the need of small churches and Sunday schools desirous of arranging a two or three-days' missionary programme dealing with the special field of study for 1926-27. The exhibition will include six sections, each measuring 5 ft. by 2½ ft. by 4 ft., illustrating domestic life, religions, manners

Preparing for the Winter

Campaign Officers will be busy just now getting leaders and secretaries of Guilds, Y.P. Societies, Women's Meetings, Scouts, etc., to put India items on their winter programmes. Any officers wishing to have copies of leaflets dealing with Lantern Lectures, Plays, Pageants, Curio Talks, Celebrations, Handwork, Play-Hours, Book Lists, etc., should write to the Campaign Secretaries at the Mission House for a supply. Officers will also be busy arranging for meetings with Deacons, Week-end Conferences, etc. In all such cases they will of course take counsel with, and secure the co-operation of, the Missionary Secretary of the Church.

New Campaign Literature

In the year that begins with Swanwick, 1926, the field of study is India, and our Campaign literature will deal mainly with that country. Most important of all is "Doings and Dreams," by the Rev. G. E. Phillips, M.A. This book deals in a most attractive way with our L.M.S. work in India. Every officer should order a copy at once (post paid, 1s. 2d.). There will also be six or seven new biographies in the "Venturer" series (2d. each). The subjects dealt with will be Howard Campbell, John Winterbotham, Bernard Lucas, W. T. Ringeltaube, Ram Swarup, and Winniamma, together with a special booklet on the work in the Telugu area. All these will be on sale at Swanwick, and Campaign Officers can have packets of them on sale or return.

A. M. C.

A miniature Exhibition

and customs, education, etc. Each section will have a special set of exhibits and in addition there will be pictures of Indian life, costumes, plays, games and lantern lectures. This material will provide a full programme for two or three days. The space required for the exhibition alone is approximately 35 ft. by 20 ft., with additional rooms for refreshments and plays.

Full details will be sent on application to Mr. H. D. Cotton, Exhibitions Manager.

The Land of the Forest Dwellers

By T. E. Buck,
Betsileo, Madagascar



BEYOND the great forest belt to the south-east of Madagascar lies a large tract of country called Ikongo.

It takes its name from one of the mountains in the mighty range which divides the Betsileo

country on the high lands from the Tanala in the lowlands.

Characteristics of the Tanala

The inhabitants of this country are called Tanala, that is to say "Forest Dwellers." Endowed with superior intelligence, the children make rapid progress in school work, especially in the beginning. Very often the early promise is not maintained, probably because they marry early. The parents are, as a rule, quick to seize a new idea, as when the Gospel of Jesus Christ is first presented to them, but they do not hold their new beliefs very tenaciously, and if the teacher dies or leaves the work, they soon relapse into heathenism.

They are of little stature, lithe and graceful. Care-free and happy, they spend their days in weaving cloth from the fibres of the raffia palm and making mats and clothes with reeds. The women fish in the rivers, plant lentils, protect the rice crops from the cardinal bird, and cook the meals.

The men spend long days in the forest, felling trees, cutting down bamboos, collecting beeswax and honey and burning the brushwood on the hill-sides for next year's sowing.

They are not over diligent, have little foresight, make no provision for the morrow and are constantly in distress. Last year they were reduced to seeking herbs and roots because swarms of locusts ruined their rice crops and they had planted no manioc or maize.

When harvests continue to be bad, the Tanala leave their hearths and trek. Nomadic in temperament, they tramp to the ends of the island. Usually a European planter makes a two years' agreement with them. He pays good wages, gives all the rice and medical supplies, in return for which he receives long days of labour in the cocoa, coffee and vanilla plantations.

When the contract is finished, they trek homewards. Very often they turn their

money into oxen. When they arrive in their villages, they kill off the oxen one by one, take life easily, spend freely and eventually take the road again.

Evangelisation of the Tanala

Work was commenced as far back as 1883. The late Mr. Thomas Rowlands, who was in charge of the Ambohimandroso district, crossed the forest belt and opened up work at Vinaminasina. Eleven years later he succeeded in penetrating a little farther and started two more churches. Then in 1909 Mr. H. T. Johnson pushed out east of Ilalangina and opened three churches. Mr. D. A. Green also got into touch with the Tanala at another point, and established another church at Fort Carnot. The nine churches thus far established were only just over the border of the Betsileo country. Ikongo was scarcely touched.

The great centenary meetings held in 1920 made the Christians in Betsileo conscious



Rev. T. E. Buck at an open-air service at Tamotame
There is a cottage for Sunday Services, but on this occasion it was not large enough.

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of the great debt they owed to the Gospel, and it was decided to carry the torch to the benighted people in the Ikongo. The evangelist already stationed at Fort Carnot was charged "to lengthen his cords"; a new evangelist was appointed to Sahasinaka, an important town about a day and a half from Fort Carnot. His business was to build up a church at the centre and to create an evangelistic district.

When Mr. Rowlands died in 1921, I was asked to take over his district which included four Tanala churches. That year we travelled south-east and succeeded in making a new evangelistic centre at Mahafiango with two daughter churches. Further advance might have been made then, but funds would not allow of any considerable extension. In the meantime the evangelist at Fort Carnot had by hard work and great perseverance opened up four places, but the evangelist at Sahasinaka retired after eight months' service. During this time no new church or school had been opened.

When Mr. Hardyman took his furlough in 1923, the whole of the forest work was entrusted to me. Journeys in that and succeeding years were fruitful, as the following figures will show. There are to-day twenty-five churches and eight schools. Last year we made a long journey to the

south-west of Sahasinaka. Applications for churches and schools came in from all sides, but we were reluctantly forced to say "No." The reasons for this are two, viz. :—

(a) Inadequate supply of catechists and teachers.

(b) Insufficiency of funds.

When the evangelisation of the Ikongo was made the aim of the Betsileo Native Missionary Society there were more offers for service than the Committee had places. Since then, however, enthusiasm has waned and no less than four villages are without catechists.

The same thing applies to the financial side of the work. During the centenary meetings a sum of 20,000 francs was collected and invested in "Rentés," which yield five per cent. per annum. An annual collection in aid of the Ikongo work is made in every church throughout the L.M.S. constituency in Betsileo, but the people are poor, the returns are so meagre, that not only is the interest on the invested funds taken, but some of the capital as well.

The possibilities of extension in Ikongo are very considerable. May the Betsileo Churches, with our help, carry to a thoroughly successful conclusion what they so splendidly initiated.

What is a Celebration?

"A CELEBRATION is a public salutation of someone who has made some great contribution to the world's life." There are many missionaries and native Christians who have made this great contribution, and the L.M.S. has prepared celebrations of some of these men and women.

Each of these Celebrations takes about an hour, and requires a Director, who fulfils some of the functions of a Chairman, a Speaker, who narrates the life story of the man or woman in whose honour the Celebration is given, a Reciter, who declaims the poetic passages which form part of the Celebration, and a soloist or small choir if the Celebration includes vocal items. The music and poetic passages bear directly on the theme of the Celebration, so that the whole forms a unity. Copies of the L.M.S. Celebrations are being widely used in the Churches. Their simplicity makes it easy

A Service in recognition of a great life

for a small Guild or Young People's Society to prepare and give a Celebration at a week-night meeting. Because of the elements of beauty and worship that they contain, Celebrations have sometimes been given after, or in place of, the Sunday evening service.

The aim of Celebrations is to rouse in the listeners the feeling of reverence and admiration for heroic men and great deeds, and to leave with them the intent to "go and do likewise."

The Celebrations may be hired from Mrs. I. Parker Crane, the Mission House, 48, Broadway, S.W.I., at a charge of 2/6 plus postage. Each of them contains the narrative, the poetic passages, any incidental music, and a large picture of the person commemorated. Among the subjects are Smith of Demerara, Gilmour, Chalmers, Raymond Lull, Dr. Arthur Peill, Khama, Pandita Ramabai and Travancore Pioneers.

Salving the Wrecks



SOME of the practical work carried on by Biblewomen in North China is done in our Women's Hospital, where an effort is made to restore many of the wrecks of womanhood brought there.

Round the Ward

In order to understand a little of what these women are trying to do in the Hospital, I would ask you to follow me in imagination as we go round to some of the beds in one of the women's wards. Here in this bed is a woman with her throat bandaged up, and unable to speak. I ascertained from her attendant that she had tried to commit suicide as the result of a quarrel with her mother-in-law. Does not this conjure up a vision of life among the women of a heathen Chinese home, a strong-minded mother-in-law trying to deal with a refractory daughter-in-law, one of several who live together under one roof?

Suicide and Foot-binding

In the bed opposite is another suicide case. This woman also had cut her throat—and why? Her son had died, her precious son, the hope of the family, in whom centred all the affection and ambition of father and mother. He was gone; where was the use of going on living? Far better put an end to one's life when there was no son to live for! After some time in hospital, she was able to go home, but, sad to say, a month later she was again in hospital. Once more she had attempted suicide, by trying to cut off her hand. She had endeavoured to sever the hand by the wrist by means of a chopper, but only succeeded in mangling the hand, which became gangrenous and set up septic poisoning. For several weeks she lay between life and death; a large part of the arm had to be amputated, but at length she pulled through, and went home. My women talked much with her, trying to bring a ray of hope to her poor misguided life, and I think she went home with just a little light dawning in her soul.

We pass on to yet another bed. This girl, a girl of sixteen, is moaning with pain—her

In a Women's Hospital

By Myfanwy Bryant, B.A., Tsangchow, N. China

foot had been amputated two days before—foot-binding again! Oh, the misery, discomfort and inconvenience of these poor little bound feet! Another young woman is lying on a bed just outside the ward in a sunny place; she too has lost her foot.

The Blind see

On another bed lies an old woman, lying still and apparently taking no notice of anything going on in the ward. She is blind, for the time being, with cataract in both eyes. Some time later I passed her bed after her first eye was operated on. I saw at once there was a difference. She was happy because once more she could see a little. She said to me, "I can see you are a foreigner, and you have on a brown coat." A little later her second eye was operated on, and her sight was gradually restored.

Passing on to other beds, an examination of their clinical sheets reveals the fact that very many of the patients are suffering from tuberculosis in some form or other, showing the vast amount of tubercular disease in China.

The Woman's lot

I have introduced you to these various patients, only a few out of many, because it seems to me that in a hospital we come face to face with many problems of home life, such as the relation between mother-in-law and daughter-in-law; the value placed on the life of a boy above that of a girl, the one so necessary in the Chinese system of ancestor worship and filial devotion, the other only a worker, a bearer of children, often little more than a slave. Here, too, we see the ravages of such diseases as tuberculosis, the consequences of foot-binding, and all that results from unclean and insanitary conditions, and bad social customs. We see the victims in the mission hospital; they come for healing, but can we not also give them something else? Can we not give them our Gospel of hope and love, a Gospel that shall make life a little brighter when they go home? Can we not try and guide them to that peace which the world cannot give, but which is promised to those that put their trust in the Great Father God? This has been the task of my women during this winter.

THE FIVE TALENTS.—The Society's Annual Report for 1925-6 is entitled "The Five Talents," and Missionary Secretaries in the Churches have been asked to apply for such copies as may be needed for distribution among subscribers.

A Listener's Note-book

At the Annual Meetings

MOST of the customary May Meetings of the Society and the Congregational Union of England and Wales were postponed, like other public engagements, by the General Strike.

Readers will have seen in the *JUNE CHRONICLE* a record of the fact that the Prayer Meeting, the Business Meeting, and the Sermon were carried through on the appointed dates in May. The Directors were specially grateful to Dr. F. W. Norwood of the City Temple for preaching the Sermon at short notice in place of Rev. H. R. L. Sheppard, M.A., who was ill.

Held in June

On June 5th the Children's Demonstration was held in the Westminster Congregational Church, and on June 8th, at the same place, the meeting on Medical Missions and Women's Work, the Tea and Reception of Missionaries and the Watchers' Prayer Union Meeting were all successfully held.

In Westminster Congregational Church

The Rev. Frank Lenwood took the chair at the Women's and Medical Work meeting in place of Lady Hope Simpson. He said that the L.M.S. has always given an honourable place to women in its councils, and pointed out the absolute and vital necessity for co-operation between men and women in all the work of the Society.

Miss Christlieb began her address by reading two cuttings from "The Hindu" for February and April, 1926. The first was an article entitled "New Light on the Holy Bible," and dealt with the story of Samuel. The other article was about St. Paul, and aimed at showing that the Bible and St. Paul really sprang from Indian soil. The writer wanted to claim Christ, his chief apostle, and Christian art for India alone. All this was in a Hindu paper. On the advertisements sheet of the same paper was a full-page advertisement of the Deccan Humanitarian League. In the centre of the advertisement was a cross, and the words, "God is Love," and a figure of Christ sitting on the globe with a shepherd's crook in His hand.

These are straws showing which way the wind is blowing. There is another side to the picture which Miss Christlieb could only suggest—a terrible shadowland of tragedy.

In many other stories of her work in India Miss Christlieb showed the hopeful side. "Eager hearts are waiting now in India."

Let it not be said, "We fought the battle, we won the victory, you were not there."

In the fervent address of Dr. Thomas Cochrane the meeting was reminded that the L.M.S. has a unique piece of medical mission work on the Chihli Plain in China, at Tsangchow and Siaochang. It is unique especially because there the patients can learn to read by the Phonetic Script during three weeks' stay in Hospital, and they leave the Hospital equipped for life.

At the Annual Meeting of the Watchers' Prayer Union the chair was taken by the Rev. Thos. Yates, who kindly undertook to fill the place of the Chairman of the Congregational Union of England and Wales (Rev. F. W. Newland) who was indisposed.

At the Queen's Hall

The annual Public Meeting in the Queen's Hall on June 10th was a particularly good gathering considering the continued difficulty of transport as a result of the strike.

Lord Arnold, the Chairman, showed that he had been all his life thoroughly identified with work for the L.M.S. in Manchester. He spoke of the Young Men's Band to which he had belonged and quite warmly urged people to read the *CHRONICLE*. His generous appreciation of that magazine is printed below.

Mr. Shoran S. Singha, B.A., of the National Council (Foreign Dept.) of the Y.M.C.A., paid a cordial tribute to the work of the Society and to British administration in India. He told of a Literary Society of professional and business men in India which met to discuss the question "Which religion has done most to uplift humanity?" Reporting upon this next day, one of the members said, "We all started with the unanimous agreement that the Christian religion had done more than any other, so we ruled it out altogether," and they based that judgment upon the work of Medical Missionaries in their town.

Mr. Singha is a living testimony to the value of Christian Education in India. His grandfather was converted under the influence of the great Scottish missionary, Dr. Alexander Duff.* Mr. Singha showed that the Hindu religion had gone through an extraordinary revolution and was copying the methods of Christian Missions in dealing with the social problems of India. The Hindu nowadays had the mind of Christ

* See "Alexander Duff: Pioneer of Missionary Education." By William Paton, 5s. net. Postage 6d.

formed in him, but still called himself a Hindu. He was critical of denominational distinctions and of Christian civilisation.

Miss C. M. Robertson, M.A. (Shanghai) and the Rev. B. T. Butcher (Papua) were the other two missionary speakers at the Annual Meeting. The Report for the past year was presented by the Rev. A. M. Chirgwin, M.A. (Assistant Home Secretary).

Lord Arnold on the Chronicle

"It may be felt in these days—so full of duties and obligations—that it is difficult to keep well in touch with missionary work; but I submit that the problem is in no small degree solved by the Missionary CHRONICLE. I find it difficult, without using language which might savour of

exaggeration, to speak as I should like about the CHRONICLE. It is edited, in my opinion, with conspicuous ability, and it has scarcely a dull line in it from beginning to end. It should be perfectly possible for anyone, however busy, to read the CHRONICLE through from cover to cover. I am only speaking of what I do myself. I do not take any credit for that. I do not take it as a duty, but as a very agreeable piece of reading, and that it undoubtedly is. It takes you away from London to foreign parts of the world, gives telling information, and affords as complete a change as can be imagined from the daily round. My last word is to urge those in this great audience who do not do so, to begin reading the Missionary CHRONICLE forthwith."

At Home and Abroad

In the Honours List

CONGRATULATIONS to H. R. Wells, who is now O.B.E. "in recognition of his services in the cause of education in Hong-Kong"; and to E. S. Oakley, M.A., of Almora, who has received the Kaisar-i-Hind medal of the first order "for public services in India."

Death of Miss A. E. Cautley, M.A.

MANY of the thousands who have been using the graded books of the United Council for Missionary Education will understand how great a loss the work has suffered by the death of Miss Cautley, on July 12th. Miss Cautley (a graduate of Newnham) was Editorial Secretary to the Council and for fifteen years devoted her conspicuous gifts and energy to the production of books and other forms of literature which have been a great power in support of Missions.

It may be possible at a later date to measure the gift Miss Cautley gave, our present duty is to give thanks for her brave spirit and to record our sympathy for Mr. Maclennan and her other colleagues whose present sense of loss must be poignant.

Lecturers for next Season

WE have in London a number of friends who are prepared to give Lantern Talks or Addresses, at a nominal charge to cover the cost of slides and travelling expenses. They have already served with acceptance at some of our largest churches, and in one winter addressed over one hundred meetings, and spoke to 20,000 people. They are prepared to help Guilds, Young People's

Notes of the Month

Societies, Scouts, Boys' Brigades, Bands of Hope, etc.

Also, twelve of the students of Hackney and New College are preparing special addresses, which they will be pleased to offer to our churches. A single Talk can be arranged, or a series which can be given at week-evening services.

Dates are now being booked, and all applications and correspondence respecting the above should be sent to Rev. S. J. Cowdy, at the Mission House.

Lantern Lectures on India

Doctoring in the Land of Charity.—The story of the Travancore Medical Mission.

The Romance of India.—An outline story of service and sacrifice for India and her peoples.

India Yesterday and To-Day.—H. A. Popley.—A survey of new forces in old India.

Here and There in the Bangalore District.—Geo. Wilkins.

Travancore, the Land of Palms.—W. J. Edmonds. *Brown Skins and Burning Skies.*—Coloured slides, 5s. A general lecture on India.

Temples, Gods, and Holy Men.—A beautifully illustrated lecture on India and her religions. 5s.

The Uplift of the Outcaste.—J. T. Todman.—The story of the Gooty Mission. A fine study of work on a Mission Station.

Things Seen in India.—An excellent outline lecture on the textbook "India and Her Peoples."

By Temple, River, and Plain.—Glimpses of India from Cape Comorin to the Khyber Pass. 5s.

NOTE.—Most of the lectures contain about 50 slides. Full lecture notes are supplied except in the case of "Things Seen in India." The hire fee is 3s. for one night unless otherwise stated. Full list of slides may be obtained on application to Manager, Loan Department, L.M.S., 43, Broadway, Westminster, S.W.1.

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By Basil Mathews

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By W. Wilson Cash

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An exhaustive inquiry concerning the Christian contribution to the solution of the problems of race. 3s. 10d. post paid

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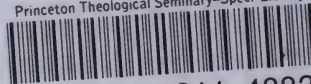
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